

The Indian Missionary Record

VOL. 1, NO. 8

SEPTEMBER, 1938

Published Monthly

Editorial

My friends, you have noticed that, with the July issue we have been able to double the size of our paper at no extra cost. For this we are thankful to the generous offer made by the Marian Press at Regina, conducted by the Oblate Fathers. In this issue we have a wealth of illustrations unknown before. All this to make the paper more attractive, and to win more friends.

This month, we reproduce the first of four articles already published in the Regina Leader-Post, on the economical situation of the Indians. Also, Fr. Guy de Bretagne, who has given us last spring an enlightened analysis of the causes of decay of the Indian natural religion, now comes again with an apologetical discussion of the grounds of the Catholic Religion, under the caption: "An Indian Inquiry." We are pleased to be able to continue the interesting story by Fr. Kalmes: Kinebikons or the "Little Snake Girl." Among other features please note the Bible History in Sautaux. We hope this to be useful to the Indian Missions in Manitoba and Northern Ontario. We have only two school chronicles this month. We hope to have seven or eight next month, and please remember that the deadline for us to be able to publish any piece of news is the twelfth day of the month. Anybody from the Reservations is welcome to send us news items, we will pay the postage if need be. — Next month we hope to introduce a new feature on current topics, in the manner of a conversation between a Missionary and his parishioners. Any suggestions as to the choice of topics is welcome.

Greetings to all, old and new readers. Let us make a big effort to spread the paper more and more.

G. L., O.M.I.

The Conversion of an Indian

It was on Corpus Christi Sunday. I went to Poorman's Reserve on that day and said Mass in the open air. The Service over, I went to the Farmer Instructor's to have my dinner. No sooner had I finished my meal, that I heard the sound of a horse galloping far away. I went out and saw a rider coming full speed. He waved at me in a brisk manner signifying that he wanted to speak to me. A moment later he was at my side and full of emotion; he exclaimed: "Come right away, Father; old Jim Assapace wants to see you immediately. 'I will be there in a minute,' I answered. Saying this, I jumped into my car and away I went. A few minutes later I was shaking hands with the poor old man and inquiring about his health.

"Sit down there, Man of Prayer," he said, "and listen to me. Listen to what I am going to tell you. I want to tell you what the Great Spirit made me see a few days ago. I have been haunted quite a bit by this vision and ever since I have been anxious to see you. I must first of all say



The St. Philip, Sask., Indian School,

that I have made a mistake. I called for the minister to christen me, yielding to the earnest wishes of my wife and children, who naturally advised me to take that step. Now, Man of Prayer, here is what I saw in my vision: I saw you exactly as you appear to me now, dressed up in a long black robe and a large bright crucifix on your bosom. Your face was rather sad and you said to me: I congratulate you for having had enough courage to be baptized before you die, but I feel sad that you went the wrong way. At the same time God showed me two roads: one was winding, strewn with obstacles and very dark. That was the one I had chosen. The other was bright and lead to a beautiful and very bright place. This is when I had realised that I had chosen the wrong road. My dear old friend, you said to me, I feel sorry to see you engaged in this hard road, but look over there; these children will pray for you and might merit for you through their prayers, the grace of coming back to the right path. At the same time I saw a group of little girls and among them my two little grand children. They wore a black dress with bright red flowers sketched on their skirt and they had a collar of white linen. These were the children of your school. They were standing on a hill bathed in bright light. All of a sudden I came back to my senses very deeply impressed by this vision. I told my folks to get you right away. They told me that you were coming to the reserve soon and that I could then be baptized a Catholic.

"But since then I have lived in great distress and now I am very happy to see you. You have visited me faithfully all the time I was ill. I am sorry I did not embrace your religion which I know now to be the true one. If it is possible I want to be a Catholic and I long to receive the Bread of God."

"Yes, it is possible, my dear old friend," I answered. "It is never too late to enter the true religion." Before baptizing him conditionally, I sang in Salteaux the beautiful hymn in preparation to Baptism. The old patient was deeply impressed by the words of this hymn, and all the time I sang he held his hands raised towards heaven, bowing his head in the attitude of some one taking a solemn oath.

The ceremony of Baptism over, I acceded to
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Published monthly at the Qu'Appelle Indian School, Lebret, Sask.

Rates: 50c per year, postpaid.

Club rates for schools: \$3.00 per 100 copies each month (10).

REV. G. L. LAVIOLETTE, O.M.I., Editor.
ED. LAFLEUR, Associate Editor.

Cum permissu superiorum.

VOL. I, No. 8 — — — SEPTEMBER, 1938

Indians see new hopes arising from new deal

By Idabelle Richards.

An Indian shivers on the city streets. The day draws slowly to a bitter close. His wood is still unsold, his stomach empty. He cannot take the wood back home again—he waits a little while longer. Then weary and discouraged he gives in. The white man, knowing the Indian will succumb, has waited for this moment—he has bought his wood cheaply.

Then the Indian trudges back to his hut through the snow. He has a little money to buy flour and tea for a hungry family and the prospect of similar long cold days of waiting ahead of him.

In recent years, this was the way the Indian made his living in the north. In the winter it was wood; in the summer, roots and herbs; in the fall, hay. Sometimes, he got along fairly well—he did not always get a poor price; but often it was discouraging. Before this he trapped, hunted and fished for a living. But in recent years the game had gradually petered out and he was forced to turn to wood and hay. Drouth and hard times came, the white man went on relief and started to burn coal. With vanished markets and no work to do outside the reserve, some scheme had to be found.

And so the Indian was given the "new deal". Not only has the new deal helped the Indian in the material sense but it has awakened in him a new interest in life. Its effect is best described by an Indian, who, only a few years ago, was regarded as a "trouble maker".

He says: "In the last two years, everything has changed. Before our people fought against the government. Now we realize that it is our friend and wants to help us. Before it dictated to us. It tried to drive us—the Indian will not be driven. We were treated as children, its policy seemed to be to keep us as ignorant of our affairs as possible.

"All our business affairs were kept secret. This new deal has changed all this. We are given a new independence. We understand our affairs. Plans are talked over with us by the inspector and the agent. They ask our advice. Because we understand that this change is for our benefit, we are willing to cooperate."

Following the last federal election the Indian department was incorporated under the department of mines and resources. The new minister, Hon. T. A. Crerar, demanded a policy of improvement. Thus the idea of a new deal for the Indian

was born. As the next step, following his survey and report of conditions throughout Canada, Dr. Thomas Robertson, a man well-known for his organizing ability, was sent out by Ottawa to take over the duties of inspector in Saskatchewan.

The plan for rehabilitation is co-operative, but individualistic. Taken in at a glance it means community farms, community gardens, and a multitude of other enterprises to arouse a mutual spirit of helpfulness, and to make the Indian self-supporting.

It is the greatest change to take place among the Indians since treaty days—that is what the Indians and men who have been connected with Indian affairs for many years say.

An Indian chief in the east, once asked what could be done for the Indians of Canada, replied, "Save my people from the curse of direct relief. Make them work for what they get." This is the policy of the Indian department.

If the Indian is not self-supporting, the white man pays in the form of federal taxes. Recent figures show that the Indian population in the Dominion amounts to some 118,000. The Indian problem is a national one. Independent Indians, with the accompanying higher standard of living, will have a greater buying power. Kamsack merchants, for example, are pleased that their hundreds of Indian neighbors on Cote and Kee-seekoose reserves have been successful in the new plan.

The first tangible result of the new deal was the community garden, different from gardens tried years ago, when Indians worked on them and the fruit of their labors divided among the entire band. In the past this proved to be an excellent scheme to make the Indian lazy, for he knew the department would feed him out of the so-called community garden, whether he worked or not. The new community gardens were started last year. Some of the Indians could not be induced to work on them. So they were left alone and envied, in December, their neighbors' fine potatoes and vegetables. The Indian's first lesson was learned. This year, when the community garden was started again, such individuals were found out with their hoes.

Potatoes are the main vegetable in the community gardens. But in some places, carrots, turnips, onions and other vegetables are also becoming popular. To Indians of the prairies, gardening is not new. To Indians of the north, gardens almost border on being novelties. Here they

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A Puzzle: Find two faces, one of a man, the other of a lady.



An Indian Inquirer

—Until now, Father, I did not like your articles on the Indian Religion. You did demolish, you did not build.

—Rather, I segregated. I pointed out the good of it: its origin from a primitive revelation; belief in a Kitci Manito; creator of all, rewarder of the immortal soul after this life; necessity of prayer and sacrifice. I have never been heard to denounce the marks of decay: anthropomorphism, polytheism, superstition, magic and a pure old religion lowering to the rank of a sheer “great medicine”. I have never used hard words and a fair-minded Indian will always acknowledge that I emphasized the distinction between the old true pagan, a theist, knowing and loving God in spite of superstition and flaws in his religion, and the new pagan of now-a-days, who is godless, atheist, immoral, often an apostate Christian who pretexts this coming back to his ancestral beliefs to excuse his vices, or at the best, when of good faith, is grossly ignorant of the true Christianity. I proceeded seriously, basing my study of Indian Religion on documents of the best sources. I found myself in the presence of incoherent creeds, overloaded with childish tales like those of the thunderbirds and so on. If the morals were still good, let us remember that the abandon of the old and weak in the winter, the exchange of wives, the torture of prisoners and so on were common before the coming of the white man. At last the Indian liturgy had lost its ancient simplicity yielding to magic rites and crude “medicine”, regardless of moral improvement. It is not my fault if I had to conclude that the old Indian religion was unable to quench the thirst of ideal and prayer of any truly religious Indian. But I intended to prove how true Christianity will fulfil the Indian religiosity.

—Well, Father, objected my Indian friend, you cannot make a white man out of an Indian; each one has his own ways, hence his own religion.

I understand that Englishmen, Redskins, Japanese and Negroes are quite different in their complexion, language, customs and so on. But a Ford car, blue, red, black or green is always a Ford car, is it not? We all belong to the same human kind of a unique nature, so different might become the racial cultures with their peculiar ways, customs, qualities and defects, ideals and morals, are modified like the physique of each race which has acquired different colors and features under different actions of the climate and ways of life. The fundamental truths are accepted by all intelligences: what is blue or red, good or bad, sensible or foolish, is the same for a Negro,

a redskin or a white man. An Eskimo will enjoy raw oil, a Chinaman will feast on dog meat and an American will be fond of ice cream. Their taste is different yet the truth and the good is the same for any human being. Yet do not forget that the intelligence can be mistaken through ignorance and blinded by passion. Gross ignorance, bad education, prejudices, calumnies and many other causes may induce the intelligence to mistakes and repel the light though the laws of logics remain the same for all humans. Very often, too, the source of ignorance and mistakes come from the very person whose intelligence will never acknowledge the truth for being blind through passion: pride, national or individual, selfishness, immorality, greed, intemperance, revenge, hatred: when you meet a bigot, a fanatic, an ambitious person, a drunkard, one who is avaricious, a sensual person, it is no use to argue; years after maybe, when their passion is over, they will be dumbfounded seeing how successfully they fooled themselves.

An impassioned, well educated, fair-minded Indian will accept the common truth “naturally” accepted by all men like the existence of God, infinite, perfect and so on as proved by philosophy, and as they always had believed more or less clearly. There is only one truth. A thing cannot be white and black at the same time. There is only one God for all. Call him what you like, he must be perfect and infinite, necessary, and so on, and this excludes the simplicity of many gods equally infinite: one for the redskins, and one for the white people.

—Say, Father, why then should I take the white man’s religion if the Indian religion is the same?

—“Was” you mean? You know that religion was human and decayed and left your ancestors an obscure idea of God, of the right worship. In any case, do not say “white man’s religion”: it is divine and Catholic, it comes from God and is for “all”. Catholic means universal, for everyone. Even many dissident sects claim to be Catholic. And then they call the Catholic like another denomination: “roman”. I will explain that another day. Anyway what you call white man’s religion is the religion of millions of black, yellow, red as well as white people.

—Father, white people are as bad as we are. Their girls undress themselves as we do not; they prevent or kill their children and call their legal prostitution “birth control”. They are inhuman in their greed for money and many other things can be objected to them on moral grounds. Why then should the Indians have to follow the white people?

No, my dear, do not follow those modern pagans whose god is their belly, as said St. Paul. If they are bad, it is because they are unfaithful to

the teaching of the true faith. They are social liars if they call themselves "Christians" and behave like animals.

—Yet, Father, there is another difficulty: many of those white people are good, charitable, chaste, intelligent and sensible people, outstanding citizens, and yet they proclaim that they do not believe in anything but Science.

—Well, if they are good, it is in spite of their negation of God, not thanks to it. Atheism is a source of immorality and selfishness like the modern Capitalism or the ruthless Bolshevism and Hitlerism or like the decadent Roman Empire. Now, you went to war; you met many of those pagan white people, who were honest people, doctors, kind gentlemen, great scientists, charitable people. They are living in a Christian society which is permeated with Christian ideals and so those outstanding citizens were more or less unconsciously influenced by the moral standards and code of ethics inspired by Christ. It is in spite of their atheism, not because of it that they are good. A sled runs on the even ground, not by itself but by the borrowed power when coming down hill. These people are running on borrowed power, that is, they are influenced by group standards resulting from 19 centuries of Christian culture. But remember that they are an exception. The common true pagan atheist is immoral and selfish.

—Well, Father, you pretend that your teaching is the true religion from God and for all. Hundreds of ministers claim this too. What should the poor Indian choose?

—Do not mind. I will show you that a really divine religion must fit an Indian like it did for all other kinds of people and the next time I will see you, I will explain how the characteristics of the Indian religion as well as the claims for reason to find out the truly divine, will here be in complete accordance. Wait a while and pray and be truly wishing to find the right and the good, whatever it may cost to old cherished loves and habits.

Fr. Guy de Bretagne, O.M.I.

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Kinebikons

Chapter VI.

Since the night of the discussion with the Infirmary, Teweigan spoke no more of that religious dance called "mitewiwin". She was more quiet and pleasing. Her sole ambition and pleasure was to talk and play with Lucy. Lucy also liked to see her grandmother often. She sang Sauteux hymns to her, and often the old lady tried to sing with her, but her voice was false and Lucy often stopped her saying: "Nokomiss, your voice is too harsh let me sing alone."

From then on, Teweigan never missed mass on Sundays. The Sister Superior would place a chair in the chapel corridor and from there she followed all the ceremonies; she also understood the sermons.

The consecration attracted her attention above all other things. One day, after mass, she asked the Sister: "Why does the Priest genuflect so often towards the middle of the mass? and why does he raise the host and the chalice?"

—Oh, answered the Sister, Teweigan, you ask there a very serious question. That white host which the Priest raises is the body of our Lord Jesus Christ. The chalice contains the blood of that same Jesus who died on the Cross for us, and

who is also with us during the mass. See how good God is for us. He came on earth and died on the Cross for us, and before going back to heaven, he instituted the sacrament by which he left us his blood to drink and his flesh to eat, if we want to be saved.

This explanation of the Sister surpassed the old lady. She looked at the Sister and kept saying in Sauteux: "Geyet, Geyet." Yes, that is right.

This was not all. The word Manitou which she heard so often excited her curiosity. One day Teweigan asked the Sister what the meaning of that word was, and who was the man.

—He is the great spirit, the maker of heaven and earth, the one who rewards and punishes.

—How many of those great Spirits are there? asked Teweigan.

—One, replied the Nun. But in him there are three very distinct persons, and although these three persons are different, they form only one great Spirit. It was he himself who told us that

—So the great Spirit told you that three persons make one God. Well, Sister, that is too much for me; I cannot see through that.

—Oh, replied he Sister, the great Spirit does not want you to understand that, only to believe.

—The Sister continued to explain through a series of examples the possibility of the Holy Trinity, but the old Sorceress was baffled. Then, looking at the lake, the Sister saw there snow, ice and water. She made a comparison to show the existence of God in three persons, and this time, the old lady did grasp the notion. "I understand the Blessed Trinity," she cried.

The sight of Jesus on the Cross excited her compassion. She often asked why He was hung there, and who He was. And the Nun would answer: He is our Saviour; He came on earth and died to save us."

—Were we lost? cried Teweigan.

—Lost? Teweigan, we were condemned to hell by the sin of our first parents. They disobeyed God in the garden of Eden, when they ate the forbidden fruit. They made us unhappy. Jesus suffered for that sin and all our own sins to give us back the heaven we had lost.

—And He suffered for my sins? asked Teweigan.

—Yes, he did. Especially so for your sin of idolatry and unbelief. You do not want to believe. One day Jesus said: "He who will not believe and be baptized will be lost."

—He said this for me, too? she asked.

—Surely, replied the Nun.

—Oh, Sister, I am afraid. I want to believe. But I would never have killed Jesus on the Cross; never would I have disobeyed God as Eve did. And now I don't want to make Jesus suffer. And I am not yet baptized.

Then the Sister took Teweigan by the hand and showing her her room, she said: "This is enough for today. Maybe Jesus will enlighten you tonight. Pray very much and tomorrow we will speak of that again.

A dreamy and silent Teweigan went to her room that night. She sat for a short while but soon stood to look at the Crucifix of the Infirmary. She went over all that the Sister had just said. She kept saying: "No, I will not make Jesus suffer any more." She laid down for a short while, and got up again to look at the Cross. "No, no, Jesus, I will not make you suffer any more, I will be baptized." This she repeated many times during her sleep that night.

M. Kalmes, O.M.I.

CALENDAR FOR THE MONTH OF OCTOBER

The month of the Holy Rosary. In the Rosary, we recall the principal mysteries of our Lord's work of Redemption. During this month, recite the Rosary every night, at home, with the whole family, like the good old Indians used to do. Always keep your rosary with you and use it when idle, riding, walking. You can do this without attracting attention of others. You need never fear of anything, if you have a deep love for that beautiful way of prayer: the Rosary. The Feast is on October 7th, which is also the First Friday.

* * *

October 2nd. 17th Sunday after Pentecost and the feast of the Guardian Angels. Think of your Guardian Angel, pray to him in the time of temptation and danger. In today's epistle: "Careful to keep the unity of the Spirit . . . One Lord, one Faith, one Baptism, one God and Father of all who is above all, and in us all." Pray for our separated brothers, the Protestants.



St. Therese of the Child Jesus, patron of our Missions.

October 3rd. St. Theresa of the Child Jesus. She became a great Saint in doing her daily tasks with a great love for Jesus. Pray her for all the Indians; she is the patron Saint of the Missions.

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October 9th. 18th Sunday after Pentecost.

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October 11th. The Maternity of the Blessed Virgin Mary. Pray Mary for guidance and direction in the problems of your home life.

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October 16th. 19th Sunday after Pentecost. Did you keep spotless the white garment of your baptism? (Gospel.) You cannot enter into heaven if your life is sinful.

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October 23rd. 20th Sunday after Pentecost. Are you homesick for heaven, your true home, or are you scared of the day when our Father will call you back to Him? Why wait? Be ready now.



Christ-King.

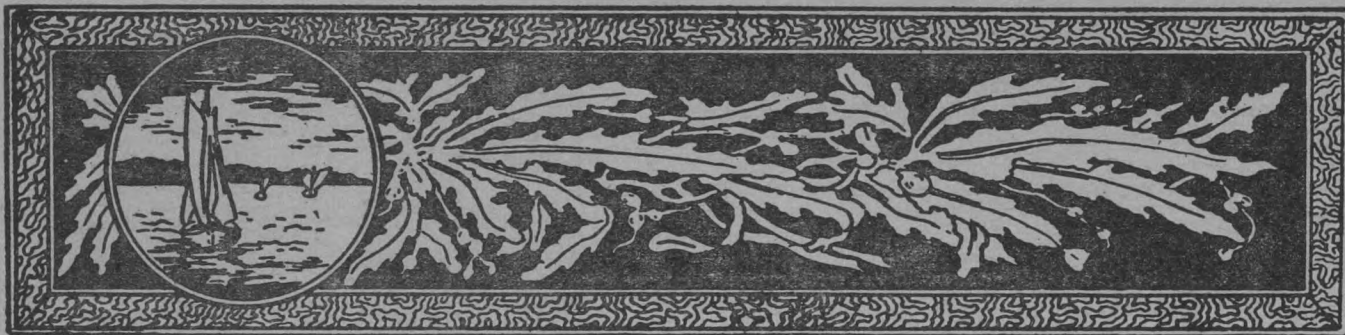
October 30th. Feast of our Lord Jesus Christ the King. Christ as the Creator and the Redeemer is King of all men. Is he actually the King of your home? of your heart? Do you obey His laws, Do you pray that His kingdom come in your reserve? Do you help your missionaries for that purpose?

—o—

MY EXPERIENCE WITH NATURE

During the four years that we have lived near Pasqua Lake, which is about a mile from my home, and during my many strolls and adventures, I have become well acquainted with its shores, points and marshes, and quite familiar with its wild birds. On evenings, when the sun has sunk beyond the western horizon, and the clouds have changed from gloomy grey to crimson red, my brother Thomas and I often went down to the lake to have a few shots at the ducks swimming lazily on the still waters. Sometimes we were lucky enough to get a few. It has been my greatest thrill, and still is, to shoot ducks and to watch other hunters shoot them; to hear the loud bangs of guns which echo among the hills. For ducks are plentiful and the shooting is good on our lake, the Pasqua Lake.

—(Georges John, Gr. VII), Lebret.



Sauteux Bible History

The First Sin.

Jawendagosiban inini. Matchi Manito dac ondenimad ihi wendji jawendagosinid, o ki kakwe-wayejiman, kaye kinebikon o ki abadjian ihi tci gackitod.

Ningoting Eve peco ki ijad ima petakisonid mitigon ima egotenigin ini minan ka ki ondji-hindwa tci midjiwad, oho o ki ikun kinebikun: "Anicwin wendji ki ondji-hineg Kije-Manito tci midjissiwawek ini minan?" Oho Eve o ki iji nakwetawan: "Anic nin da nipumin kicpin otapinamang." Oho ki ikkito kinebik: "Ketchina kawin ki da nipussim missawa midjiyeg meckwat dac kickinjikowan ta pakissemagaton, Kije Manitong ki da inendagosim, kikendameg wenijicing kaye mayanatak." Mi Eve ka iji nanagatawa bamad ini mitigon, ambe ecka ganawabamad eckam o ki ani agawatan ini minan. Epitci agawatang dac pinic pejikomin o ki otapinan kaye o ki midjin. Adamyan dac kaye o ki minan, ambe kaye win Adam o ki midjin.

Mi sa ka iji totaming nitam matcendowin. Cemak nitam anicinabek ockinjikowan ki pakisse-magatiniwan, kawin dac win ka ki iji aiendamowad. O ki wabandanawa pingwacakitiwad. Agatciwad micicominatiko-anibican o ki mawandoctahanawa, kaye mi ini kitchpisonan ki ondji ojita-masowok; segisiwad kaye ayagawatik ki kasowok kitiganing.

Mitigong ki ondjissemagat matci-wayejimikowin; ajiteyatikong dac ke ondjissegobanen pimadjihowin, kaye Matci Manito jagodjihiwewin.

The Punishment and the Promise.

Cekwa Kije Manito ki ikkito: "Adam, ande eyayan?" Adam nanin ganimisid oho ki iji nakotam: "Ki ki gossin, minange nin ki pingwacakid." Oho Kije Manito o ki inan: "Awenen ka windamak pingwacakitiyan? Kawin na win ki ki midjissin ihi wendjihikoyanban?"

Adam oho ka iji nakotam: "Eve nin ki minik, ambe nin ki midjin." Cekwa Kije-Manito oho ikwewan o ki inan: "Anicwin wendji ki totaman?" Oho o ki iji nakwetakun: "Kinebik nin ki wayejimik, ambe nin ki midjinan ini minan."

O ki onacuwan Kije Manito kinebikon kaye oho o ki inan: "Oho ki totaman, kin ki matci-pakitenimikowin megwe awessiyak kakina endaciwad aking; ki missad ki ka ondji papamode, kaye ajicki ki ka midjin dasso kijik minik ke ako pimatisiyan. Ki ka jingenindim kin ambe ikwe, ambe o tondanang ki ka kakwe-takwama."

Metas Kije-Manito ikwewan oho o ki inan: "Ki ka kitchi kotakito tci ombigiawasoyan, kaye ki nabem ki ka tibenimik."

Adamyan o ki inan: "Ta matci pakitendjikate ake ki totamowin ondji; minensakawandjin kaye

kijicinowackon ta nitawigitomagat kin ondji; kitondjikawabwesowin ondji ki ka kackitamas pagwejigan ke amwat, pinic neyab aking tci ijayan; anic kit ajickiw ambe neyab ajicking ki ka ija."

Kije Manito packweginowayanan o ki pisikahan Adamyan kaye Evan, ambe kitiganing o ki ondji sagidjiniawan. Anjeniniwan ickotewajaweck tekominid, ickwandem o ki ganawendahan.

Marie, Jessussan o kitcitwa-wiyawing ki ondji niginid, Matci Maniton ki inendagosi tci jigoctigwaneckawad. Tabicko Adam kakina anicinaben ka ki iji minad o matcendowin kaye o pajanjeokowisiwin, ki ko kaye aha eni nijid Adam, misa J. C., ka iji minad o kwayakwatisiwin kaye o gackitamsowinan ini minik ka inendaminid J, Christan tci tibenimkunid; mi sa Matci Manito otajitcigewinan ka iji angotowind kakigegamik.

Cain and Abel.

Adam kaye Eve nipiwa abinodjian o ki aya-wan; mamawi nitam wendjinid, Cain kaye Abel ki ijinikasowan. Cain ki kitigewinininwi kaye ki matci ijiwebisi, ki minwatisi kaye. Eji mijiwad Tebendjikenid o ki papagidjigeta wawan ako; Abel manictanican o ki pagidjigenan, ambe Cain kitiganan. Kiji Manito, kikendamowad otehini, o ki mino otapinanawan Abelan o pagdjigewinini, ambe kawin win Cainyan tabicko o ki iji otapinansini. Mi dac ihi ondji Cain o ki kitchi ondeniman o cimeyan, kaye winge ockinjikong ki nissitawinagosi ondji gackendang ihi.

Kije Manito dac o ki onsomikun kaye oho o ki ikun: "Anicwin wendji iji ondendaman? Kicpin kwaya, totaman, mi pejigwan ke apiteniminan tabicko kicimen; kicpin dac matci-totaman, ki ka ondji kwa takito ki matcindowin. Migatan ki nonde-matci-totamowin kaye jagodjiton." Andjiko dac Cain odehing o ki ganawendan o nickatisiwin. Ningoting dac, ki wijamad ocimeyan tci papamossewad kitiganing, o ki kwackwanotawan kaye o ki nissan ini menwatisinid Abelan.

Cemak dac o ki nondawan Kakige Tipagimiwen: "Cain, ande kicimen Abel?" Cain oho ki iji nickadji-nakotam: "Kawin nin kikendansin; nin na nin ganwenima nicemen?" Kije Manito dac oho minawa o ki ikun: "Cain, anin ka totaman? Kicimen o miskwim nin pipagimikowan aking ondji Mi sa ihi ke ondji matci-pakitenimikowisyian, papamitisiyan monjak kaye papaminijimoyan wakitakamik ihi ka ki winitoyan kicimen o miskwim ondji." Cain babanatendang oho ki iji pipagi: "Osam mitca ni matci-totamowin tci ki pakitendamakoyan." Kije Manito dac o ki kikinawadjihan Cainyan, kaye tapita ki papamatitsi kaye ki papaminijimo.

Abelan menwatisinid kaye nessiminid ki wi ondji kikinawadjitamakem J. C. Cain ki ondji kikinawadjitamakem Judas kaye kakina Judawininiwok ka ki nissawad Opimadjihiwen.

Cootchitching

Fort Frances, Ont.

K. of C. Picnic. — Ladies of St. Anne. —
Sister Dondo.

The last few months have been marked by many events which deserve being noted. They are a sign of progress in the religious and social life of our reserve.

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On Sunday the 17th of July a large number of visitors invaded the grounds of the school for the whole day. It was the Knights of Columbus picnic. The local newspaper described it as a "huge success" and one of the largest picnics ever witnessed at Fort Frances. The International Falls Council No. 1540, the Fort Frances Council No. 2766 and our Columbus Mission Club were celebrating together. The picnic was opened by an open air high-mass with R. F. Principal, F. V. de Varennes officiating and delivering the sermon on a very timely subject, fraternal charity. Our Indian choir was heard singing the 6th tone mass. Ball games and many other sports brought enjoyment to all during the day. The children and even grown-ups exhausted an abundant supply of ice cream and other sweets donated by the K. of C. The day was closed in prayer by an open air benediction of the Blessed Sacrament. All returned very happy after a thoroughly Catholic day of amusements. Maurice Bruyere.

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Sunday, July the 31st, was marked by an important event: the solemn inauguration of the new society of the Ladies of Saint Anne. The admission ceremony was held in the chapel of the school at the 7 o'clock mass. Eighteen members were admitted in the society with Mrs. Charlie Bruyere as president. The Knights joined the ladies at the communion rail. After mass, a very nice breakfast, donated by the Knights, was served at the school by the Reverend Sisters. Short speeches were delivered by R.F. V. de Varennes, Mrs. Charlie Bruyere and one of the Knights. When everything was over the Ladies marched to the Church with their banner (for which we are glad to thank R. Sister Beaugrand), accompanied by the Knights of Columbus. The late F. W. Vezina had been the sponsor of the society at the beginning.

It is a duty for us to extend to R. Sister Dondo, on the occasion of her departure, the thanks of the children and of the population. She had been on the staff of the school for over 13 years as keeper of the girls. One of them has been raised by her from a baby. It was sad to see them part. She leaves behind the lasting souvenir of a loving devotedness to the spiritual and temporal welfare of her pupils. Before she left, her pupils and the people of the reserve did not omit to express their gratitude towards the kind sister in whom the parents had great faith. Her pupils, young and old, will not forget to say a prayer for her.

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On August the 14th a basket social was held in the basement of the church. The large attendance we had proves the warm interest our population takes in the welfare of the church. The profits realized amount to \$65.00.

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We wish to congratulate the children for having come so numerous and so often to receive the sacraments during the vacation. The first Friday of August was celebrated with nearly all the children of the reserve present at mass and at the breakfast served in the boys' refectory.

Three weddings took place during the vacation months: Angus Jourdain and Delia Perreault, Maurice Godin and Bertha Bryere, Maximian John Stevens and Edwardina Godin consecrated their lives to God in the sacrament of marriage. Our best wishes for a long and happy married life to the new couples. We are sad to announce that one of the new couples has already been divided by the death of Angus Jourdain, 20-year-old husband of Delia Perreault, struck by lightning on Saturday, August the 13th, near Lac Lacroix. To the mourning wife and to the two families we extend our sincere condolences with the promise of a prayer.

We have to mourn also the death of Mrs. Cochrane from the Manitou Reserve, mother of one of our pupils, and of Percy Sears, ex-pupil of our school.

We are glad to extend a hearty welcome to R. Sisters Eugenie Bilodeau and Flore Godet who are now on the staff of the school.

—H. F., O.M.I.

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THE CONVERSION OF AN INDIAN

(Continued from Page 1)

his most earnest wish by giving him Holy Communion, which he received with great fervor. To this fervor was equal only the intimate and deep contentment of a missionary bringing a tormented soul into the bosom of our Holy Mother the Church.

The fact that he had gone the other way had somewhat grieved me. For I had visited him several times during his illness and I instructed him, not only on the necessity of being baptized, but also on the important necessity of choosing the right path. Why this sudden change? It is because the Blessed Virgin Mary wanted to prove once more that, even by means of a vision, any soul trusting in her help will not be forsaken. I had previously given him a miraculous medal of the Blessed Virgin Mary and confided him to our Mother's care. She did the rest.

Now this conversion performed by the means of a vision proves also that the signs are for the faithful; I mean the extraordinary signs, such as dreams or visions which are sometimes permitted by Providence for the conversion of those primitive souls, barely open to the profound truths of our holy religion.

The old invalid, on his bed of sufferings, now repeats the "Ave Maria" of which twenty centuries have not exhausted the sublime beauties and which he has learned from the Catholic missionary.

Fr. F. Poulin, O.M.I.



School-days are here again . . .

Lebret, Sask

Distinguished Visitors.

Most welcome guest to our School was Mr. and Mrs. R. A. Hoey, of Ottawa, and Mr. and Mrs. Robertson, of Regina, who paid us a short visit on Wednesday, June 15. Mr. Hoey is superintendent of Welfare and Training in the Indian Affairs Branch. He was well impressed by the things he saw while at the School.

The school reopened on Sunday, September 4, with a field day and band concert. Numerous parents came and visited the school, and were well pleased at the sight of the beautiful lawns, and bowers. The staff is practically the same as it was last year. Sr. Bruckman, formerly of Fort Frances, has replaced Sr. Leclair, now on sick leave. Sr. L'heureux replaces Sr. Hetu who is gone to study nursing. Mr. J. Tomczak, of Saskatoon, is appointed band instructor. Mr. Tomczak has been for three years with the Saskatoon Boys Band.

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Sr. Monchant arrived on Sept. 16th to replace Sr. Latreille who has gone to Montreal.

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Father Leonard, former principal of the school, paid us a few visits early in the month.

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Mr. and Mrs. Dodds, from the File Hills Agency, accompanied by Mrs. Perkins from Wolseley, visited the school on Sept. 16th.

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On the 21st, in the evening, a reception was given in honor of the Principal; an address was read, band numbers and songs performed by the school children.

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On the 22nd, the boys and girls had a picnic in honor of Fr. Principal; they spent a most enjoyable day at Como Park. Two Ball Games: The Sr. Girls were defeated by the Fort Qu'Appelle High School Soft Ball Team. The Sr. Boys played the Brothers Team from the Lebret Seminary, and lost with a score 8-3, in a hard ball game which drew a great number of spectators.

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Mission News

Colony: Jean Louis Desnomie, son of Alec Desnomie, who successfully completed his eighth grade at the school, last year, has gone to study at Gravelbourg College.—**Sioux Reserve:** Visitors on the Reservation lately were Chief Sitting-Eagle, from Pipestone, and Nick Hale, from Brockton, Mont.—**Moose Mountain:** In May were united in the holy bonds of matrimony Billy Oliver and Alice Ryder. Fr. Laviolette has visited the Reservation every month, this summer, except July.—**Baptisms:** Cecilia, daughter of Adrian Horsefall; Richard, son of Ed. Tawiyaka; Louise, daughter of Enoch Poitras; Richard, son of Alex Sayer; Therese, daughter of Prisque Pinay; Kenneth, son of Emil Piapot; Gerald, son of Vincent Bellegarde; Shirley, daughter of Joe Star; Leslie, son of Wm. James Rope; and Ruth-Ann, daughter of Antoine Sayer. —G. L., O.M.I.

Miss Florence Pinay, daughter of Noel Pinay, has joined the Grey Nuns on August 5th. She had completed her 12th Grade at our school last June.

Creation of a Domestic Science School.

Under the impulsion of Mr. Hoey, the Superintendent of Welfare and Training, a new Department will be added for the training of the Senior Girls. This will be called a School of Domestic Science. There, the girls willing to learn what is generally required to keep a model home, will acquire a thorough and practical knowledge of cooking, sewing, baking and laundering. Already a group of girls has been chosen, and they will have the privilege of selecting the furniture, kitchen utensils and other necessary equipment. More about this School will be written in the next issue of the "Record", to explain the reasons why this new Department has been added to our school.

Fr. M. de Bretagne, O.M.I.
Principal.

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INDIANS SEE NEW HOPES ARISING FROM NEW DEAL

(Continued from Page 2)

will display the results of their efforts with the pride of a child in a new toy.

On the community gardens, the Indians work in shifts. It is not uncommon to see 30 Indians hoeing potatoes at one time. They are careful and zealous time keepers. The Indian with the pencil has it in black and white. Nothing but work to his credit will get the able-bodied Indian potatoes when the snow falls.

After the vegetable have been dug in the fall, they are stored in large community root houses. Many reserves have yet to build their root house this fall. Sandy reserve has a typical one, underground, with straw on top. The compartments are spacious and by a series of opening and closing doors there is no danger of frost sneaking in when someone enters. As the Indian families need more vegetables the Indian bookkeeper and guardian of the hold checks out the proper amount.

Vegetables are a god-send to the Indians in the north. On Montreal Lake, Lac la Ronge and Stanley reserves, where tribes are almost primitive, the main diet has always been meat, fish and bannock. To them the taste of vegetables is new.

In reality the community garden is but a means to an end—that of cultivating the Indian's taste for vegetables and getting him to the stage where he will have an individual garden of his own. A graduation in advancement can be seen throughout the province. At the top of the scale is the Indian, an experienced gardener for many years, down to the beginner who is learning that a potato sprouts.

The community garden has proved a training school in developing the community spirit. Splendid community halls of peeled logs equipped and electrically lighted are being built by the Indians on some reserves. At Montreal Lake the Indians have just completed their peeled log store. They supply the handicraft and operate it themselves. Here the Indians are also preparing to raise strawberries to sell to tourists.

Band meetings have even taken on a new meaning. The chief and councillors, now more than figure heads, explain plans to their people and influence them to cooperate with the department. An Indian chief explained, "Before we talked of grievances; now we realize that co-operation pays."

(Reproduced from the Regina Leader-Post.)